it is a manifestation or phenomenon of Brahman;
for since all is Brahman, phenomenon and mani-
festation must be the same thing: the imputation
of unreality is a superfluous conception, otiose and
unnecessarily embarrassing, since whatever distinction;
is needed is already there in the concept of Time-
and the timeless Eternal and the concept of mani-
festation.

The one thing that can be described as an;
unreal reality is our individual sense of separadve-
ness and the conception of the finite as a self-existent
object in the Infinite. This conception, this sense
are pragmatically necessary for the operations
of the surface individuality and are effective
and justified by their effects; they are there-
fore real to its finite reason and finite self-
experience: but once we step back from the finite
consciousness into the consciousness of the essential
and infinite, from the apparent to the true Person,
the finite or the individual still exists but as being
and power and manifestation of the Infinite; it has
no independent or separate reality. Individual
independence, entire separativeness are not necessary
for individual reality, do not constitute it. On the-

other hand, the disappearance of these finite forms
of the manifestation is evidently a factor in the
problem, but does not by itself convict them of
unreality; the disappearance may be only a with-
drawal from manifestation. The cosmic manifesta-
tion of the Timeless takes place in the successions-
of Time: its forms must therefore be temporary ini